

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## THE CHRISTIAN SECRETARY

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### TERMS.

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To the Rev. Francis Wayland, Jr., D. D.

### LETTER V.

MY DEAR BROTHER,—If slavery be a sin at all, you say, 'it is a sin of appalling magnitude.' I have attempted to analyze slavery, and show that your entire definition of it is incorrect, and involves doctrines revolting to all our Christian feelings, and injurious to God, if the Old Testament be received as a revelation. I have also considered your plan, which is, that God did not see fit to reveal the true character of slavery under the patriarchal and Mosaic dispensation. We come now to the new dispensation, where, of course, if slavery be a sin of appalling magnitude, we shall find it most explicitly condemned; and the more explicitly, because the Holy One of Israel having (according to your supposition,) both by his conduct to the patriarchs and his express precept to the Hebrews, permitted this great wickedness, every attribute of his character required now a most distinct and unequivocal reprobation. This, at least, you will concede. And you will also admit, that, in deciding on the import of apostolic precept and practice, we are to construe the actions and language of the apostles as they would naturally be construed by the persons who witnessed those actions and to whom that language was addressed. Nothing can be more utterly sophistical than the idea that we have any light, as to matters of pure revelation, which the first Christians had not. That the world has made prodigious progress in all the arts and sciences, during the last three or four centuries, we know; and we know, too, that libraries on libraries have been written to elucidate the Scriptures. But what advantage do we derive from all this, in inquiring what are the teachings of the Bible? Here the book is just as the primitive disciples had it, and not an invention or discovery has added to it a single letter. And then, as to the volumes of commentaries and expositions, why they have served really to perplex the truth. The first believers found every precept plain and determined, while with us, the accumulation of learned rubbish has made it difficult to discover the simplest matters. Each year the press groans, and the pulpit resounds, with fresh controversies and disputations, all darkening God's counsel, casting doubt on the plainest things, causing that word whose entrance giveth understanding to be received through discolored and distorting mediums, and enveloping in hopeless obscurity that gospel which to the meek-minded Christian is so full of light—such an unerring guide to his feet, and prompt casuist as to every duty. I recollect here the words of a Persian traveler writing from France to his friend at home:—'Father, said I to the librarian, 'what are these huge volumes which fill the whole side of the library?' 'These,' said he, 'are the interpreters of the Scriptures. 'There is a prodigious number of them,' replied I; 'the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested?' 'Are there,' answered he with surprise, 'are there! There are almost as many as there are lines.'—You astonish me,' said I; 'what then have all these authors been doing?' 'These authors,' returned he, 'never searched the scriptures for what ought to be believed, but for what they did believe themselves.' But I have been carried away from the question before us: I return to it, and inquire whether under the New dispensation slavery was permitted.

Now in support of the affirmative of this question, we have, I think, argument, inference, proof and demonstration; all which I shall content myself with just indicating; as I can aim in these papers only at making myself fully comprehended. (1.) I say then we have argument. And by this I mean, that, even if the New Testament had not alluded to slavery at all, I should be sustained in denying your proposition. In the days of the Saviour and the apostles this institution existed every where. And among one people, and that the very people to whom the gospel was first addressed, it had been sanctioned by Jehovah himself. All the proudest and most hallowed associations of a Hebrew—all his devout meditations upon the simple beauty of patriarchal piety—and all the soul-stirring memories of the august era, when Israel's God had been Israel's immediate lawgiver, and had marshalled her hosts for the battle, spreading over them that terrible banner of fire and cloud—all recognized this institution as most ancient and sacred, and resting upon authority most venerable and sacred. And what I say is this,—that a clear and conclusive declaration of Jehovah's will would have been given, if slavery be an awful sin. Every conception of the character of God, which nature and revelation inspires at once proclaims this. Otherwise there is a *suppression veri*—a suppression of the truth—and this too in a case where the very thought of such conduct must shock us. It was not by any impalpable 'spirit,' and concealed 'principles' of revelation, that slavery had been countenanced, but by express precepts. And that God should allow slavery still to exist, and never breathe a hint as to the former permission having ratified what was criminal, this is what I dare not believe, and scarcely dare utter. It is to assert that Jehovah, first, by his conduct and express enactment, confirmed his chosen people in a sin of appalling magnitude, because he saw fit to keep back the

truth as to some things; and then completed the only revelation he will ever give and assured the world it was complete, and still suppressed the truth as to this sin; and left Gentile and Jew to live in it, and die in it, unless they had the strange penetration to discover (what Jew and Gentile cannot now discover) that the Author of the Bible said one thing and meant another; and the singular sanctity to detect, behind the plain language and law of God, a subtle spirit and lurking principle which contradicted that language, and condoned that law as a license to commit crime! If any man can believe this, and thus charge God with mocking his poor creatures, and sporting with their guilt and consequent wretchedness, and trying on their blindness and weakness and corruption an experiment, which he knew would prove fatal even to those most sincerely desirous to do his will,—then that man can surmount the first objection to your broad statement that slavery is in itself and always a heinous sin.

(2.) We have on the question before us not only argument but inference. And here I have my eye upon the precepts given to slaves. The New Testament is not silent as to slavery; it recognizes the relation, and commands slaves to obey their masters; and what I now affirm is this, that when we consider the previous permission by the Old Testament, such commands to slaves are not only a *suppression veri*, but a *suggestio falsi*; not only a suppression of the truth, but a suggestion of what is false, if slavery be a sin of appalling magnitude. Let it be borne in mind that the previous sanction had been both by God's conduct and express precept, and demanded, therefore, a countervailing revelation of no equivocal sort.—Yet not only is no condemnation uttered, but slaves are addressed as such, and required to obey. You have quoted some of these precepts. There is one you have omitted, and which I only cite because it teaches us what is faith's true estimate of things that are now embroiling the churches, and embittering hearts once united in love, and filling the sacred ministry with violent spirits, who are no longer the humble preachers of Christ and him crucified, but the fiery apostles of headlong reform—haranguing their hearers on the exaggerated horrors of some evil to be corrected, and surpassing the martial ardor of Amiens in the ardors of a crusading ambition. The passage I allude to, you at once recollect. It is very fine indeed, and when we remember the condition of a slave then, under a heathen master, there is in it a simple grandeur of thought, compared with which all the vaunted sublimity of Homer is utterly mean. 'Is any man called,' says the apostle, 'being circumcised? let him not become uncircumcised. Is he called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.' (1 Cor. 7: 18–22). His ardent soul on fire with the great salvation, and the anticipations of that glory to be revealed, Paul declares that the true spirit of the gospel, instead of interfering with social relations, should cause the believer to soar above them; and that the advantages and disadvantages of all earthly conditions ought to be forgotten and swallowed up in the thought of those transports and raptures to which he was hastening. In the verse just copied, while he says liberty is to be preferred to slavery, yet he adds that, in the light of faith, the soul alone has true value, and even the hardest bondage is nothing at all, not worth a thought, if the slave has been called to the glorious liberty of the gospel. And he classes the distinction between master and servant in the same list with circumcision and uncircumcision, which made no sort of difference. 'Hast thou been called,' says Chrysostom, 'being a slave? Care not for it. Continue to be a slave. Hast thou been called, being in uncircumcision? Remain uncircumcised. Being circumcised didst thou become a believer? Continue circumcised. For these are no hindrances to piety. Thou art called, being a slave; another, with an unbelieving wife; another, being circumcised. Astonishing! where has he put slavery? As circumcision profits not; and uncircumcision does no harm; so neither doth slavery, nor yet liberty.' What gives peculiar importance to this passage is, that it was written in answer to a letter from the Corinthian church touching certain matters, and among others, the duty of Christians sustaining to each other the relation of master and slave. Now here, if slavery be a heinous crime, would not these enquirers have been told so? But we see the answer which the apostle, or rather which the Holy Spirit, returns.

Reverting to the precepts you cite, I remark that the relation of master and slave is five times recognized, and is mentioned in immediate connection with the other domestic relations, and the duty of obedience enjoined upon slaves just as upon children, and wives, and subjects; and if this be not an implied sanction of the relation, I am at a loss how ever to draw an inference. When the Legislature of South Carolina enacts laws requiring slaves to obey their masters, does it not sanction slavery? Nor do I perceive the force of your pleas here. (1.) You say the apostles allude to it as a reason for these precepts, the relation in which the slave stands to Christ. I answer, the Bible does this as to every duty. It never degrades the Christian to any rule or motive lower than the will and glory of God. Its language always is, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'—None of us liveth to himself, and no man dieth to himself. But whether we die we die unto the Lord, and whether we live we live unto the Lord. 'That God in all things may be glorified through Jesus Christ.' For of him and through him and to him are all things. Besides, the same

reason is assigned for the subjection of the child, and wife, and citizen. 'Wives, submit yourselves unto your own husbands, as it is fit in the Lord.' 'Children, obey your parents in the Lord, for this is the Lord's commandment, (Col. 3: 1.) 'Wives, submit yourselves unto your own husbands as unto the Lord.' (Eph. 5.) 'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or to governors; as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.' (1 Pet. 2.) And just so as to the obedience of the slave. 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, as unto Christ. Not with eye-service, as men please; but as the servants of Christ, doing the will of God from the heart; in which, and the other passages, the will of God is expressly declared, that slaves obey their masters, and the duty placed on the same principle with the other relative duties. (2.) But, you say, the apostle only requires 'patience, meekness, fidelity and charity, duties obligatory on Christians towards all men, and of course towards masters; and ask, 'do our obligations to practice fidelity, honesty, charity, to avoid purloining, lying, eye-service, depend on the justice of the authority which the master claims over the slave?' 'The fact,' you add, 'seems to be simply this,—there are certain vices to which ignorant people laboring for others are specially liable, and the apostle only forbids these, as dishonoring to Christianity.' Such is your second plea, but I submit to you if it be not wide of the whole case. You omit 'obedience,' which is the very duty enjoined. The apostle does not simply require the duties to which the master, in common with all men, has a claim. He commands 'obedience,' and obedience to their own masters; not to all men, nor to the masters of other slaves; and the duty of obedience does depend on 'the justice of the authority which the master claims.' It is precisely the same inference as that by which the right of the husband, and parent, and governor is deduced from the command to the wife, and child, and citizen. In neither case is any injurious conduct of the superior justified; in one command to servants it is condemned—but the relation is in each case acknowledged and ratified. The fact, dear brother, seems to me to be simply this; it never entered the apostles' minds that the authority of Christian masters was sinful, and by the strongest implication they sanctioned it. And not only so, but they declared that if the master was a 'believing master,' and discharged his duty to his slaves, and put forth his power for good,—he was 'faithful and beloved.' And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit.' Such is the language of God. God says, of such Christian masters, they are 'FAITHFUL AND BELOVED.' My dear brother declares them guilty of a sin of appalling magnitude; and the abolitionists only carry out his doctrines, when they excommunicate and consign to perdition the whole South. Well might David exclaim, 'Let me fall into the hand of the Lord, for very great are his mercies; but let me not fall into the hand of man, even the kindest and best man.'

(3.) Wishful to avoid every appearance of attributing to my reasoning more force than it possesses, I have called my first view only an argument, and my last only an inference,—leaving it to every candid reader to say, if I might not have designated each, and especially the latter, proof, and convincing proof. I come now to what I have announced as proof on the question before us. It is the precepts to masters. And here let it be still remembered, that the Old Testament is constantly referred to by the apostles as of divine origin, and that there slavery had by express precept been permitted; and I put it to any one whether the precepts to masters, enjoining of course their whole duty, and not requiring, not exhorting them to emancipate their slaves, are not conclusive proof that the apostles did not regard (and as a New Testament precept is for all ages, that no one is now justified in denouncing) slaveholding as a sin. These precepts are so regarded of the slave that they even require the master to 'forbear threatening,' yet not an intimation as to emancipation. These precepts were to men anxious to know the whole will of God, and ready to die (as multitudes did) rather than commit sin, and who were not prevented by law, as we are, from giving liberty to their bondmen. Yet the apostles do not even insinuate that slaveholding is a sin. The apostles solemnly took heaven to witness that they had 'kept back nothing'; and in addressing not only the people, but the pastors who were to teach the people, and bequeath their ministry to their successors, they asserted their purity from the blood of all men, because they 'had not shunned to declare the whole counsel of God.' Yet they had shunned even to hint to masters that they were living in a 'sin of appalling magnitude,' and had kept back truth, which if you are right, was of tremendous importance.—Lastly, a whole epistle (to which you do not allude) was addressed to a pious master whom Paul styles a 'brother dearly beloved,' and its entire contents were about his slave. This letter was written, too, when the apostle styles himself 'Paul the aged,' sixty or seventy years after the first promulgation of the gospel, and when surely the spirit and principles you speak of ought to have begun to operate. And, now, what does this epistle teach us? I will let McKnight answer this question:—He

'While writing this, a number of my servants have come into my study to tell me what God has done for their souls. It rejoiced my soul,' said Whitefield, to hear that one of my poor negroes in Carolina was made a brother in Christ. How would his heart have overflowed, if like many masters there he had seen almost all his slaves brethren and happy in the Lord. I do not know whether this note should be printed. However, I rejoice, yes, and will rejoice, and what I have written is written, and I will let it remain.'

says, 'Onesimus, a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the apostle, &c. After his conversion, Onesimus abode with the apostle, and served him with the greatest assiduity and affection.' But being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time being afraid that on his return his master would inflict on him the punishment which, by the law or custom of Porygia, was due to the fugitive slave, and which, as Grocius says, he could inflict without applying to any magistrate, he besought the apostle to write to Philemon requesting him to forgive and receive him again into his family, &c. 'To account for the solicitude which the apostle showed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments, but rather, that having a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect, he might judge some punishment necessary, for a warning to the rest, &c. The apostle would by no means detain Onesimus without Philemon's leave; because it belonged to him to dispose of his own slave in the way he thought proper. Such was the apostle's regard to justice and to the rights of mankind.'

(4.) The demonstration furnished on this question, I need only mention; it is the baptism, and admission by the apostles of slaveholders into the churches. Before baptism they required men to repent, that is, to abandon all their sins; yet they baptized masters holding slaves. They declared that 'without holiness no man could see the Lord,' and at once condemned all the darling sins of the day.—Idolatry was interwoven with the very elements of society, yet they spared it not, but at the sight of a 'city given to idolatry' their 'spirits were stirred,' and they told the people at once that they worshipped devils. They abhorred the thought that the temple of God could have any agreement with idols; and stigmatized idolatry as one of the 'works of the flesh,' as to which, said they, 'we tell you before, as we have told you in times past, that they which do such things shall not inherit the kingdom of God.' Voluptuousness reigned in city and country, and even philosophers considered it innocent; but the heralds of Christ assailed it everywhere. In a word, going in the strength of the Lord God, they, with non-heated dauntlessness, struck at and warred with the superstitions of the Gentiles and the prejudices of the Jews. They attacked the passions of the vulgar and the pride of the noble. They defied the priests, and confronted the Sanhedrim, and thundered before unjust and licentious princes of righteousness, and temperance, and judgment to come.' Yet as to slavery, they not only never forbade it, but received believing masters into the churches, and declared them 'faithful and beloved' brethren in Christ. After this shall I be told that they considered slaveholding as a sin of appalling character, and meant it to be condemned by some covert and slow spirit or principle of their teaching? Is this supposable? Is it possible? Does it even verge towards possibility? Did they thus treat any infraction of God's law? And what would we say, I ask again, if our missionaries should thus act towards idolaters and fornicators in heathen lands? To put a case not half so strong as that here made out, let me suppose it could be proved that the apostles baptized children, would not that litigated question be at once settled?—Yet then it might be urged that the very New Testament idea of a Christian church requires its members to be believers, and that the only commission to baptize excludes infants; whereas, in the instance before us we have clear, universal, apostolic practice, and not only no command with which it clashes, but the previous precepts and dealings of God all in conformity with it. If any one with all this—these arguments, and inferences, and proofs, and demonstration—before him, still doubts, why then no good can come to that man from farther discussion. But it is impossible. So incurable a skeptic does not live, and my proposition is established, that slavery was sanctioned in the Old Testament, and permitted in the New Testament, it is not a sin; and he who says it is, will answer to God whom he affronts, and not to me. You and I cannot, I know, differ as to the impety of such a charge.

My letters are becoming, I fear, quite too long for your patience or the attention of our readers. I will conclude this by advertising as briefly as possible to the consequences you think must follow if the New Testament permitted slavery. Now to all objections of this kind, my dear brother will recollect that inspiration supplies our proper and compendious answer: 'Nay, but who art thou, O man, that repliest against God?' The Christian, however, need not fear that the teaching of the Holy Spirit can ever be found to inculcate doctrines at variance with the truth or piety, and therefore, he may be confident that all attempts to fasten upon the Scriptures any error in science, moral or physical, must fail. Nor is my humble assurance shaken by your objections. Those objections may be condensed thus.

Objection first.—If the New Testament permitted slavery among Christians in the apostles' days, then it permitted all the atrocities and enormities of Roman slavery, if the master only forbore threatening and gave his slave suitable physical comforts as the reward of his toil; for this is all the precepts to masters require.

Answer.—Here is a manifest confusion of slavery with the Roman slave laws. What you affirm is, that slavery is always a sin.—But slavery may exist, and did exist, among 'faithful and beloved' Christian masters in apostolic times, and does exist now, without any of the horrors legalized by the Roman code. The gospel condemns

cruelty, oppression and injustice. It, therefore, denounced the system of servitude allowed among the Romans; and, moreover, by expressly enforcing justice, and reciprocal rights, and reminding the master of his subjection and accountability to God, it altered entirely the relations of the parties. The case is analogous to that of the Roman despotism. Indeed, Dr. Channing uses the very example, when he says, that if the Bible precepts to slaves sanctioned slavery, then the precepts to subjects sanctioned all the tyranny of the reigning emperor, the tiger Nero. Let us now suppose that the apostle had not only enjoined subjection to rulers, but that one of the Caesars having been converted and received into the church as a brother 'faithful and beloved,' an epistle had been addressed to him, exhorting him 'to give unto his subjects things which are just and equal, and to remember that he also had a King in heaven;—what would this prove? It would establish conclusively the fact, that despotic power is not in itself a sin; but would it justify the profligate and sanguinary reigns of Tiberius, and Caligula, and Nero, or the crimes which the royal penitent himself might have formerly committed by the abuse of his power? And this supposed case is exactly the fact as to slavery. The precepts and example of the apostles settle the point that slaveholding is not in itself a sin; but they did not, and do not, sanction any abuse of the master's power; and had a master been guilty of cruelty or injustice to his slaves, the apostles would never have suffered him to continue in the communion of the church, much less would they have pronounced him 'faithful and beloved.'

Objection second.—A gospel permission is a general permission; and if the New Testament permitted slavery formerly it permits it now; nay, it sanctions the slave-trade, and 'I should be as much justified in sending a vessel to Africa, murdering a part of the inhabitants of a village, and making slaves of the rest, as I should be in hunting a herd of wild animals, and either slaying them or subjecting them to the yoke.'

Answer.—Jesus and his apostles found slavery existing as a part of the social organization.—Should they appear now, they would find the same institution here. They did not declare it to be a sin, but by precept and example permitted it to continue; making it, however, a relation not of oppression and crime, but of justice and love.—And they would act now just as they acted then; or rather, they are here in the gospel, and are now doing what they then did. If you can show that they permitted Christians to murder and hunt down men, and rend them from their homes and families, and stupidly and inhumanly their intellects, and destroy their souls, then you may plead that 'a gospel permission is a general permission, and that the permission of slavery is a license for every abominable barbarity; and it will be time enough then for me to reply to this objection. You admit that the New Testament authorizes government. Suppose, now, one should thus reason. 'The government in the apostles' days was a military despotism. If then the Bible justifies government, it justifies a citizen of the United States in becoming, if he can, a military despot; nay more, it sanctions the whole system of Roman conquest and tyranny; and I should be justified in planting my armed heel upon the necks of all the sovereigns of Europe, and trampling upon all the nations of the earth, and wading to a throne through seas of blood, and then wielding the scepter for purposes of lust, and rapine, and ferocity.' What would you say to such an argument? Yet it is exactly your objection to the New Testament permission of slavery. The very condition of a devout man, placed by birth under the responsibilities of a master, causes him to admire that wisdom of God which in the Bible shines with such luster for all times and places. To him, as to you, the atrocities you mention are most revolting.—But he feels, dear brother, what you do not, I mean the difficulties of his very solemn position; and after seeking most earnestly to know his duty, he perceives that the gospel prescribes for him in this situation (as for all men in every emergency) that course which faithfully pursued, would ensure at once the peace of society, and the best temporal and spiritual interests of the individual.

Last objection.—If the Bible permits slavery, it can not be said to correct its abuses, for 'where shall we find the precept?' 'Where have we ever known the New Testament to be called upon to decide the question, what constitutes the proper use, and what the abuse of the institution of slavery?'—

Answer.—No master, with the Bible before him, will ever be able to plead at the bar of God any obscenity on this point. The express precepts are full, nor do I think your paraphrase gives any means their import. The New Testament solemnly calls upon a master whose power was irresponsible, to 'remember,' in all his conduct to his servant, 'that he has a master in heaven' who will judge him. For slaves, who in the eye of the law had no rights, the New Testament claims 'that which is just and equal'—not merely 'suitable physical comforts'—but whatever is equitable, and due to one intelligent, social, immortal being standing in such a relation to another. In a word, the command to masters is a special application of the rule, 'Whatsoever ye would that others do unto you, do ye also to them.' And the very application of it by the apostles, proves that they did not regard it as requiring the emancipation of the slave; but (to use the words of Neander) as 'imparting to masters such a knowledge of their duties to their slaves, and such dispositions towards them, and as teaching them, so to recognize as brethren those who were among their slaves, as to make the relation quite a different thing.'

Very affectionately, my dear brother,  
Yours, &c.  
R. FULLER.  
I find it easier to go six miles to hear a sermon than to spend one quarter of an hour in meditation upon it, and praying over it in secret when I come home.—P. Henry.

to gospel in this country. For we must not only pray, but labor for the eventual accomplishment of mercy to the church, but that grace and wisdom and may be given to his true laborer, that seeing and rightly appreciating with which we are encompassed and carry into effect for the preservation of the truth among our children and posterity.

subject, "There are so many ways that we know not which to be of, but remain as we are." Because ways, you will be sure to take us were going on a journey you would you stop because you cross-ways, or because you saw the horse way, and some the some break over the hedge, and y 1 Would you not be more careful.—Baxter.

## Rev. of Fuller and Wayland

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THORACE SHELTON, Administrator.  
1845.

holden at Suffolk, within and for the on the 3d day of Feb. A. D. 1845.  
LEVY BISELL, Esq. Judge.  
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Secretary.

RANCE COMPANY.—In purpose of insuring against loss only. Capital, \$200,000, secured ouble manner—offer to take risks other offices.

Company is principally confined to and therefore so detached that its great losses by sweeping fires. The company is in the new Extra Build- exchange Hotel, State street. Her attendance is given for the accom-

OF THE COMPANY ARE,  
Stephen Spencer,  
James Thomas,  
Elisha Peck,  
Daniel Burgess,  
Ward Woodbridge,  
Joseph Church,  
Horatio Alden,  
Ebenezer Seely.

OMAS K. BRACE, President,  
Secretary.



## Christian Secretary.

HARTFORD, MARCH 28, 1845.

## American and Foreign Bible Society.

The fact is well known to every Baptist, that our Bible Society has made repeated attempts to procure an Act of Incorporation from the Legislature of the State of New York, and that thus far their endeavors have been thwarted by means of the sectarian influence which has been brought to bear upon the Legislature. The claim set up by the managers of the American Bible Society is, that there is too great a similarity in the names of the two Societies, and hence they have perseveringly endeavored to get the word *Baptist* incorporated into the title of the charter, and thus give to the Society an exclusive sectarian character. The Baptists have from the first opposed this intermeddling of other Societies, and insisted upon an act of incorporation in which the name that they originally adopted should be distinctly recognized. The petition before the Legislature now in session, is opposed, we perceive, with as much bigotry and zeal as ever. The following Remonstrance has been printed and circulated pretty extensively through the "Empire State."

To the Hon. Legislature of the State of New York:

The undersigned respectfully and earnestly remonstrate against the incorporation of the Baptist Bible Society, by the title of the "American and Foreign Bible Society." They object to this title because being very similar to that of the "American Bible Society" (an institution uniting all denominations of protestant Christians, extending throughout the country, and embracing 3000 auxiliaries) it seriously affects the interests of said Society, and interferes with its business and pecuniary transactions; and because the Baptist Bible Society is a sectarian institution, and therefore not entitled to a designation of a catholic character.

A correspondent of the Baptist Register makes the following comments on the above.

"Now my brother, dissect the above combination in deception. It intimates that we are seeking a change of name, instead of our enemies trying to force a change of title upon us. It states that all protestant denominations unite in the American Bible Society. Do Baptists, Free will Baptists, Sabbatarians, Reformers, Church of God, Six Principle Baptists, Christians, Prot. Methodists, Wesleyan Methodists, High-Church, (Episcopal), Unitarians, Universalists, Burghers, anti-Burghers, Scotch Presbyterians, unite in the American Bible Society? The first seven of the above named denominations unite in the American and Foreign Bible Society."

It so happens that the American Home Mission Society has applied to the N. Y. Legislature for an Act of Incorporation. We quote the following sketch of the proceedings on their petition, for the purpose of showing that there are some who are not wholly given over to bigotry.

"INCORPORATION OF THE AM. HOME MISSIONARY SOCIETY."

ALBANY, March 11, 1845.

DEAR BROTHER ALLEN:—Yesterday, the House disposed of ten bills in committee of the whole—one of them, the bill to incorporate the "American Home Missionary Society." When this bill came up, Mr. Harris asked whether any gentleman could inform him what denominations composed this Society.

Mr. Thompson said it was composed of Presbyterians, Congregationalists, and Dutch Reformed, and made quite a speech in favor of the bill.

Another member also spoke in its favor.

Mr. Harris then said, that he fully agreed with what the gentleman had said in favor of the bill, and hoped that it would receive the unanimous vote of the House. That a Society engaged in the noble work of spreading truth, should receive all the support from a Christian Legislature that it needed. He stated that the denomination to which he belonged had a Society, the design and name of which were similar; the names differed only in one word; and that, on account of the similarity of names and objects, (both being to preach the gospel in North America,) mistakes had sometimes occurred. He held in his hand a proof that a gentleman bequeathed money to the American Home Missionary Society, which was designed for the American Baptist Home Mission Society; but no matter for that. The Board of the American Home Mission Society are honest, noble-souled men, who, as soon as they ascertained the facts in the case, made the following assignment (here he read the assignment) of the bequest to the Am. Bap. Home Mission Society. He said mistakes will sometimes occur between Societies having similar objects in view, but they can easily be rectified. If, said he, money should sometimes be paid into the treasury of the American Home Missionary Society, which was designed for the American Baptist Home Mission Society, and the mistake should never be discovered, yet it would be applied to preaching the gospel to the destitute in North America, and he would rejoice in it. Let, then, said he, these two Societies, like twin-sisters, go hand in hand into the field of their arduous and self-sacrificing toil, accompanied by our efforts and best wishes.

## Book Making.

The "Book Business," in common with other branches of the manufacturing interest, has been subjected to the most severe competition of late years; every method that could be devised, in order to make a cheap book, having been brought into requisition by the booksellers of the present day, until the business has become so systematized, that books are thrown from the press like leaves from the forest in Autumn; and at prices, too, "to correspond with the times." It is an encouraging feature in the history of our rising republic, to know that books can be manufactured at so cheap a rate, that the poorest of our citizens can furnish themselves with a snug library at very little pecuniary sacrifice. But the improvements in the art of printing and getting up cheap books, have brought evils along with them that nearly counterbalance all the good which might result from a universal diffusion of good reading matter.

Magazines have been popular; but they have been so multiplied of late, and have become so cheap in their literary merits, that they are now regarded as of little worth. If nine-tenths of our magazines were merged in the remaining tenth, and the whole expense of getting up all these magazines, both editorially and otherwise, could be expended on those remaining, there would be an almost infinite improvement in this branch of literature; as they now are, they are hardly worth patronizing.

The cheap pamphlet publications of the present day have nearly caused a revolution in the history of book publishing. Standard Theological, Medical, Law, School books, and some other works will have to be published as formerly; but the new fashion way of getting out novels, romances, &c., by the volume, in pamphlet form, for twenty-five cents, or less, must be followed by the publication of good books, to counteract the evils which the bad ones will produce. These novels, or similar ones, were formerly published in the regular book form, and sold from seventy-five

to one dollar and fifty cents, according to the size of the volume; they now sell in coarse pamphlets at from 12 1/2 to 25 cents. The number of books of this description that are sold weekly, is astonishing. They are printed by thousands daily, and are sent to all the cities and large towns in the country, where they are exposed for sale at the News Offices, with their showy paper covers, and are readily bought by persons who would purchase better books, if they were to be had on the same terms. We saw it stated in an exchange paper a few days since, that a certain pamphlet writer was in the habit of producing two pamphlets a week, for which he received fifty dollars each from his publishers. We counted, not long since, nearly a dozen of this author's productions in one of our news offices; how many more there were, we cannot say, for we only looked over a very small part of the publications on a single counter. No one, except the author, publisher and venders, will ever reap the least benefit from these foolish tales; on the contrary, their influence must be decidedly pernicious.

We are glad to find, however, that some of our respectable publishers are about to improve upon the hint which the enormous sale of fictitious works, got up in the cheap style, has afforded them, and that good books are to be issued on a similar plan. If the publishers of the Baptist Library were to adopt this plan, we should think they might dispose of a large number of their publications.—Messrs. Wiley & Putnam, of Boston, have lately issued a Circular, containing a project for the publication of a series of cheap, popular classics, which, although the volumes are to be larger than most of the cheap novels, and the price, consequently, somewhat higher, it carried out to any considerable extent, cannot fail to produce a lasting benefit to the cause of sound literature, and the morals of many a young man who might otherwise be ruined by reading some pernicious novel. We make the following extract, from the Circular of Messrs. W. & P.

"The popular demand for works of a different class for general reading, than those which have hitherto been exclusively furnished to the public, has been the inducement to the publishers to undertake a new series of publications which, it is believed, at this time, will be received with avidity and delight. While systematic provision has been made for books in the various departments of professional and business life—while the best treatises on Theology and Science abound, and the merchant has useful dictionaries and encyclopedias, and still more important field of literature has been comparatively neglected. The reading that especially cherishes a refined and cultivated taste—that instructs the head and the heart together—has been omitted, and its place frequently supplied by long drawn, rapid novels of an unprofitable, if not an injurious character. Between these two points of useful scientific knowledge, and the mass of the works of fiction of the day, there is a middle ground to be cultivated, and one that will afford a rich harvest to all lovers of good literature. There is in fact a class of the most valuable books, which it has always been found expedient to collect together in a series for publication. The reader who owns but a shelf full of books, like some unity and harmony among them in subject and appearance. Libraries or collections of books devoted to the preservation of what may be called the Minor Classics, have been uniformly successful, as in the case of 'Constable's Miscellany,' 'Cove's Classics,' 'The Library of Entertaining Knowledge,' 'Murray's Family Library,' 'Knight's Shilling Volume,' &c.

"Books, such as have formed the best portions of these series, are at present wanted in the American market.—The so-called 'Cheap Literature,' while it has failed to supply good and sound reading, and has been attended with many publishing defects, has in some degree retarded the way for the new demand. It has shown the extent of the reading public in the country, and the policy of supplying that public with books at low prices proportioned to the extent. Books in the United States must hereafter be cheap. To reconcile the utmost possible cheapness with a proper attention to the literary and mechanical execution of the books published, will be the aim of the publishers in the present series. The book form, a legible type, good paper, careful proof reading, faithful editorial labor, are some of the elements which the publishers hold indispensable in the publication of a cheap book. The cheapness of a book lies in the value of the book as well as in the low price.

"Wiley and Putnam's Library of Choice Reading will be issued rapidly at convenient intervals, in a novel and agreeable book form. Each volume will include the matter of an ordinary English octavo, and will be published at the price of thirty-seven and a half cents.

"The staple of the series will be the best books of Travel, Biographies, works of Classic Fiction—where the moral is superior to the mere story without any sacrifice of the interest—occasional choice volumes of Poetry, Essays, Criticism, Contributions to History, and generally such single volumes written by men of genius as will equally delight the scholar and the general reader.

"The works published will be new and old, drawn from the best contemporary writers, and from the ample store-houses of our English Literature.

"An American Copyright Series, published uniformly with the others, will form an important part of the undertaking."

## Fruits of Millerism.

We have heard strange stories for some months past, about the conduct of the Millerites in various parts of the country. That they had run into the wildest kind of fanaticism, was a fact with which we were perfectly well acquainted, for we had seen it with our own eyes; but we were not prepared to believe that the disciples of William Miller were advocating and practicing the grossest licentiousness, until proof of the same was forthcoming. The Portland Tribune gives a report of the trial of one of these men, who had been arrested as a common vagrant. It appeared from the evidence before the court, that not only this man, but many others, both male and female, were in the habit of congregating at the house of one of the advent believers, where the most unbridled licentiousness was practised. The Advent Herald of Boston, after having labored for several years to spread the Miller delusion, has at last been obliged to turn around and oppose the very errors which the creed it has advocated, was instrumental in producing. The last number of that paper speaks of these abominations in the following strain:

"We wish to wash our hands from any participation in any of these movements. We have always opposed them in the bud as well as in the blossom or ripe fruit. All these extra pretensions to gifts, tongues, spiritual wives, visions, and embraiments, &c., with the neglect of families or other proper duties, are of the devil. We know a tree by its fruits. So we know and judge this. We say to our brethren, one and all, beware! beware!! beware!!! of such persons: have no company with them. A very few of our charitable brethren have given some countenance to those things, lest they might in opposing them, grieve the Spirit of God. But away with this false charity. They have reason to fear, lest they be drawn into the same vortex."

We have italicized three words in the above extract for the purpose of directing the attention of the reader to some of the particular heresies which the Advent Herald is under the necessity of warning his patrons against. That these sins are the legitimate offspring of Millerism, we do not say; but that they generally grow out of all kinds of religious fanaticism, is a truth which no one will dispute. "The old paths" are, and always will be, the safest.

The Broadway Tabernacle, N. Y., which has heretofore belonged to private individuals, has been purchased by the congregation worshipping in it, and will be, hereafter, entirely under their control. Rev. Joseph F. Thompson, of New Haven, has accepted a call from this church to become their pastor.

## Erroneous Views on Baptism.

The Baptist Register contains a letter from the Rev. A. C. Kingsley, in which the particulars of the baptism of a young man is related, who, as the result showed, was taken from a dying bed, for the purpose of being baptized. The account states that the young man was anxious to be baptized (having neglected that duty when he was in health) that he was dissuaded by his friends, until at last, by continued supplication, they were induced to comply with his request, and at the solicitation of his brother, Mr. Kingsley baptized him, although he had to be carried to the water, a short distance from the house, on his bed. The account states that the young man was perfectly sensible that he was near his end; and that for two days after the baptism he was stronger and rested better than he had previously; and that on the 7th of February he died in peace.

We would not be understood as intimating that this ceremony was the means of shortening the young man's life; it might have been, and it might have been the means of lengthening it. But we do protest against such a foolish, and to our mind, fanatical proceeding. Certain we are that God never requires such services from any of his creatures, and we hope never to bear of a similar instance.

## A Liberal Offer.

In the discussion between Drs. Wayland and Fuller, the latter in speaking of his own slaves, asks, "will my brother, or any man at the North, undertake to remove them, and give me bond and security that their condition shall be improved?" Dr. Brisbane, editor of the Christian Politician, Cincinnati, replies through his last paper, "I for one answer that if Dr. Fuller will give his slaves their freedom, and will insure me that no impediment shall be in the way of their removal, I am ready to comply with the above condition, it being understood that the slaves are to be removed with their own consent." This is a very kind and liberal offer, and goes to prove still further, Dr. B.'s sincerity in the cause of anti-slavery; but we suspect it will not be accepted by Dr. Fuller. An objection will, undoubtedly, be made, that the condition of his slaves will not be improved, and as it will be impossible to make him, or any other slaveholder believe that the free negro at the North is better off than the slave at the South, the Doctor's slaves will remain where they are.

## For the Christian Secretary.

## "The Spirit Helpeth our Infirmitates."

Man is a compound of material and spiritual existence. Purely spiritual beings have, doubtless, means of communicating with each other independent of any connection with the material world; and this same means of intercourse, whatever it be, is probably enjoyed by the disembodied souls of human beings.

We are authorized to believe, moreover, that separate spirits possess the power of holding intercourse with the human soul, even while it is connected with flesh and blood, as in our present state of existence; and that our spirits, without the intervention of sensual organs, may and do commune with other separate spirits.

But in order that we may communicate with each other in our present state of being, we must of necessity make use of the material organs with which our Creator has furnished us; and if we would attempt to represent the character and condition of a spiritual being, whether that being be divine, angelic, or the immortal principle within ourselves, we can only do it in terms which are used to describe material objects. Indeed our own conceptions of spiritual existence are, doubtless, very imperfect and quite unsatisfactory to ourselves; and, as any description of such existence, in words, can only be imperfect signs of imperfect ideas, any representation of spiritual things by means of material objects, must necessarily fail to give us a perfect description of things spiritual and divine.

Hence the necessity that there should be exerted upon us a direct spiritual influence, in order that we may obtain any thing like correct views of the character of God, or our own character as immortal beings, and a lively sense of the obligations which we are under to our Creator, and of the aggravated nature of our sin in having disobeyed him.

Though he possessed the power of conveying all this to our minds, by the sole agency of his Spirit, acting directly, and without the aid of a written revelation of his will, yet he has chosen to give us the volume of his word, in which, as far as it is possible for human language to do it, his own character and attributes are set before us, and our condition as lost sinners, is portrayed. For this purpose, a great variety of figurative language is resorted to, in the sacred volume, by the prophets, by Christ and by his apostles, admirably calculated in every instance to make a striking and vivid impression upon the mind, and thus prepare the way for the more direct operation of the Holy Spirit, without which, all other means would fail fully to enlighten our minds, and soften our hearts, and bring them into submission to the Divine Mind.

The considerations submitted above, in the opinion of the writer, suggest one important respect in which the Spirit performs its office of helping human infirmities.

## For the Christian Secretary.

## A "Mutilation" Error Corrected.

Among other errors in recent articles on the American Tract Society's publications, the following at least should be corrected. Commenting on Mason's Spiritual Treasury, the writer says:

"Two or three [instances of alteration] have struck us painfully, in one of which there is the teaching of *potitote error*. Speaking of the deep depravity of human nature, the author says, 'Such its enmity to God as to take away the life of his dear and only Son.' This is altered so as to read, 'Such its enmity to God as to take away the life of God,' p. 393. Again, on the same page, the author says, '[Lord, [Law,] thou hast sheathed thy strongest sting, and spent the poison of thy dart in the body of my Savior.' This is changed, and reads thus, 'Lord, [Law,] thou hast sheathed thy strongest sting, and spent the poison of thy dart in the body of my God.' This language is neither biblical nor true. The Bible speaks of the death of Jesus—of Christ—of the Prince of life, and of the Holy One, meaning the Savior—but it nowhere speaks of the death of God—it nowhere intimates that men, however wicked, ever took away the life of God. Such language is painful?"

"Speaking of sin as shown to be sinful in the death of Christ, the author says, 'Here see the exceeding sinfulness of sin: view its crimson dye in the atoning blood of the Son of God.' This is not allowed to remain as it is, but is changed to this, 'Here see the exceeding sinfulness of sin: view its crimson dye in the purple gore of the Son of God.' p. 279. In the original it is the *atoning blood* of the Son of God, which makes sin appear exceedingly sinful; but here it is his *purple gore* that does this!!"

In reference to the above one of the Secretaries of the Society states, that in the London edition of the Spiritual Treasury, printed in 1785, vol. ii. p. 170 and 31, for June 18 and January 26, the three passages commented on are as follows:

"Such is its enmity to God, as to take away the life of God."

"Law, thou hast sheathed thy strongest sting and spent the poison of thy dart in the body of my God."

"Here see the exceeding sinfulness of sin; view its crimson dye in the purple gore of the Son of God."

These passages are all printed word for word and letter for letter in the Society's edition, pages 383, 279, precisely as they stand in the London edition, and as they stand in the New Brunswick edition of 1811, and the Committee know of no edition in which they are differently printed.

Is it just to spread such strictures through the community? Or does that which, if written by Mason is truth, become error when printed by the American Tract Society just as he wrote it? And will intelligent Christians and ministers found their opinions on such data?

## For the Christian Secretary.

## Webster's Dictionary.

A gentleman to whom this Dictionary was recommended the other day, and on whom was urged the consideration that the price had been reduced from \$20 to about \$10, observed that he already possessed the work; that he bought it for \$5 or \$6, many years ago. This gentleman was not aware all this while that he possessed what, with all its excellencies, is but a mere abridgment.

The value of Dr. Webster's great work—the Dictionary entire—is every day becoming more and more apparent.—In addition to several hundred testimonials from the highest authorities in the United States and in Great Britain, we find in the preface to a Royal Dictionary, issued at Paris in two volumes, quarto, in 1844, Prof. Fleming & Tibbals, editors; the latter observe.

"In the English and French part, the admirable performances of Johnson, and of Webster (who devoted twenty years of incessant labor to his Dictionary,) are the principal bases of the present work. Webster, indeed, has touched upon every thing on etymology, the secret of which he has often detected by following it through all its Protean changes; on history and chronology, the facts of which he sketches wherever they are associated with the name of a man, a nation or an epoch, on commerce and navigation, the terms of which he determines and explains; on the arts and sciences; but more specially on the language of every day life, the progress and development of which he has signaled by more than forty thousand new definitions. Walker's Dictionary contains about 38,000 words; those of Johnson, Sheridan, Jones and Perry, about as many; Todd, in his edition of Johnson, has increased the number to about 55,000. Webster alone has raised it to 70,000. In the late edition of nearly 100,000."

"It was partly under the auspices of this enlightened guide, partly under those of Johnson revised and augmented by Todd, that the editors undertook the execution of the work now offered to the public. Sometimes supported by the former, at others by the latter, of these two great lexicographers, they have endeavored to give a faithful epitome of the labors of both. The new words and acceptations introduced in the gradual progress of the language have been all taken from Webster; and examples of their use have been collected and inserted whenever they appeared to be sanctioned by adequate authority. The phraseology peculiar to the United States of America, the terms invented or adopted in that country, with all their changes, variations, and corruptions, are carefully indicated. The etymology is occasionally derived from Johnson, often from Horne Tooke, but most frequently from Webster, as in that department he is by far the most rational and systematic."

The editor of the New York Baptist Register has some pretty severe remarks in his last paper against preaching in behalf of Religious newspapers; and observes, in the course of his remarks, "We had rather the Register was given to the flames, than that it should usurp the place of the holy scriptures." In closing, he says, by way of explanation, "Let us be fully understood, that what we object to, is a minister's devoting his whole sermon to religious newspapers. They do not belong to the commission—but we have no objection to his presenting their claims before his people incidentally, or after his discourse has been finished—but his best and most efficient exertions must be made in his visits among his congregation."

Now it strikes us, that if it is wrong for a minister to preach a whole sermon on religious newspapers, that it would be equally wrong to devote a part of it to the same subject, or to destroy the effect of his discourse by introducing it at the close of his sermon. We agree with him, however, that his "best and most efficient exertions should be made in his visits among his congregation."

REVITALS.—We learn that the Baptist church in Lyme is enjoying a season of revival. Six have been added to the church by baptism quite recently, and some forty or fifty were enquiring the way of salvation at the date of our information.

The Baptist church in Parma, N. Y., as we learn from the Register, have received forty-five by baptism during the past winter.

NEW BAPTIST CHURCH IN BOSTON.—A new church, to be called the Friend Street Baptist Church, was publicly recognized at the Bowdoin Square meeting house, on Sabbath evening, the 16th inst. Sermon by the Rev. Baron Stow, from the words "No man cared for my soul." Address to the church by the Rev. Dr. Sharp. Rev. Mr. Hague gave the right hand of fellowship to the Rev. Wm. Howe, recognizing him as pastor of the new church. Rev. Messrs. Neale, Colver and others took part in the exercises. This church, says the Reflector, has grown out of the city mission operations of Boston. They now worship in a hall in Friend street, but anticipate building a chapel the ensuing summer; an eligible site in Merrimack street having already been selected.

The Rev. Sydney Smith, a clergyman of the English Church, and somewhat extensively known in this country in consequence of having written some very severe things against Pennsylvania repudiation, died on the 22d of February. He spent several years in the early part of his life in Edinburgh, and was the originator of the Edinburgh Review. He is represented in the London Literary Gazette as having been a man of good moral principles, but a most inveterate jester; and so strongly was this habit interwoven in his nature, that he could not forget it even at the close of life, but indulged himself in making a jest in his last sickness.

The Baptist church in Low Hampton, of which William Miller is, and has been for many years, a member, has been divided in consequence of the doctrines of Miller, the majority siding with the 1843 doctrines. In this predicament, a mutual council was called to adjust the difficulties. Mr. Miller appeared in behalf of the majority.—After a patient hearing, the council decided that the minority constituted the regular church. Mr. Miller and his adherents must therefore give up the house to the rightful owners.

The Methodist Protestant Conference met at Baltimore last week and among other resolutions, adopted one approving the principles and efforts of the American Colonization Society.

John B. Gough, the eloquent temperance lecturer, has been holding forth in Baltimore, as we learn from the Saturday Visitor, with his usual success.

The Rev. R. F. Ellis, pastor of the Baptist Church at Chickopee Falls, Springfield, Mass., has resigned the pastorate of that church, for the purpose of entering the service of the American Sunday School Union. His field of labor will be in Missouri. We learn from the Watchman that Mr. E. has been pastor of the church in Chickopee seven years, during the whole of which period the connection has been most pleasant and profitable to pastor and people. May he be as successful in establishing Sunday Schools in the Valley of the Mississippi, as he has been in the church that he leaves.

## Anti-annexation in Texas.

The steamship New York, from Galveston, arrived at New Orleans on the 13th inst. bringing advices up to the 8th of March. By the news brought by this arrival it appears that the Government of Texas is opposed to annexation with the United States on the terms proposed by the Resolutions of the House of Representatives. Texas was the United States to assume her debts before she consents to become a part of this Union, and as there is a clause in the annexation resolutions, which says expressly that Texas must provide for her own liabilities, it seems that the project for uniting that country with ours, is, for the present at least, defeated. Whatever the voice of the people may be as regards annexation, we believe a very large majority of them are opposed to assuming the debts of that country.

Hon. John Davis has been nominated by the whigs of the Massachusetts Legislature, as a candidate for Senator, to fill the place lately occupied by the Hon. Isaac C. Bates.

Hon. Josiah Quincy, President of Harvard College, has tendered his resignation of that office, to take effect at the close of the present academic year, which ends in August next.

THE CHRISTIAN POLITICIAN.—We should be happy to furnish the editor of this paper with the articles which we copied from the Biblical Recorder, if we had them; but we can not do it without breaking our regular files. If the editor of the Politician wishes to go into an *endless* discussion on the merits of slavery, we advise him to take Dr. Meredith of the Recorder as his antagonist, and he will be pretty essentially gratified.

The Governor of Massachusetts has appointed the third day of April as a day of fasting and prayer throughout that State.

SINGULAR CASUALTY.—Four or five persons were killed in New York, on Monday afternoon in the following singular manner. The keeper of the Light House, near Sandy Hook, had been in the habit for sometime past of taking the bay around the Hook, for old iron, cannon balls, &c. Among other things which he brought up was a bomb.—The iron was sold to a Mr. Duvall, of New York, and in overhauling it he discovered that the bomb was still charged, and on striking it with a hammer, it burst with a terrible explosion, killing several persons, besides doing other damage.

We shall complete the correspondence of Dr. Fuller and Wayland next week. The Richmond Religious Herald has commenced the publication of it, so that there are now two Baptist papers in the slave states that are enlightening their readers on the anti-slavery question.

A COMPLETE CONCORDANCE to the Holy Scriptures, by ALEXANDER CRUDEN, M. A. A new and condensed edition. With an Introduction by the Rev. David Ke. LL. D. Boston: Gould, Kendall & Lincoln. 1845. Sold by Robins & Smith.

Cruden's Concordance needs no praise; it has stood as its own merits for a century, unequalled by any work of the kind that has followed it. The great objection to Cruden, as a book of universal reference, has been the price which it has always been held, which, if we recollect right, was from four to five dollars. The principal reason for this, is that his Bible Dictionary has always accompanied the Concordance. In the present edition the Dictionary is, as it should be, omitted. The discoveries of the last hundred years have brought to light many facts which Cruden was unacquainted; hence more modern Dictionaries have superseded his; but the Concordance still remains unrivalled, and the publishers have conferred a favor upon the religious community in producing a book that is needed, not only by every minister of the gospel, but also by every Sabbath school and Bible class teacher for \$1.25 cents, which formerly cost four times that sum. The present edition is a handsome octavo of nearly 600 pages.

CHRISTIAN REVIEW.—We have examined the March number of the Review with some attention, and find that it is losing none of its interest as a literary Journal. A Call to the Ministry.—Edwards as a Sermonizer.—The Public and the Colleges of New England.—Greek Lexicography.—Life and Correspondence of Dr. Arnold.—Symbolism of the Old Testament, and Rules for its Interpretation, with Literary Notices and Literary Intelligence, make up the contents of the present number. The article on "A Call to the Ministry," is a plain, practical paper, marked with good sense, and well calculated to do good.

LEWDNESS AND MURDER.—A sermon with this title has been placed on our table by Mr. William Goodwin, for the sale of it in this city. It was preached, originally, in the Chapel street church, New Haven, by the Rev. Mr. Thompson, and subsequently in the Center church of New Haven and Hartford. The recent murder in New Haven was the occasion of this sermon, and the murderer was a member of Mr. Thompson's church until September last, when he was excluded for immoral conduct. The act, when he was excluded for immoral conduct. The sin of licentiousness, which was the direct cause of the murder, is exposed in a fearless manner, and its fearful consequences distinctly pointed out. Mr. Thompson makes in the discourse that he delivered it with the consent of the parents of young Potter, and also at the request of Potter himself.

How to conquer Texas before Texas conquers us. Boston: Redding and Co., March 17, 1845.

A pamphlet of 16 pages, price 3 cents, with the above title, reached us through the Post Office a day or two since, but we have not had time to give it a careful perusal. Its chief object, however, appears to be to show that Texas may be made a non-slave region that Texas may be freed from the free states. The author claims that Texas is much more difficult to reach than Iowa or Wisconsin; and that the climate is milder; the variety of timber greater, and the soil as good as any in the world. His scheme may not be wholly Utopian.

The trial of the Rev. J. H. Fairchild, for sedition, commenced before the Municipal Court in Boston, on Monday last. This case was brought before the court at Mr. Fairchild's own request.

A new work on the Apocalypse, by Prof. Stuart, is now in press at Boston.

## Selected S.

From the Albany

## Anti-Rent Difficulties.

CAPTURE OF TWELVE

Yesterday morning being the Sheriff's posse from Kortright, amounted men in two detachments, deputy sheriff O. N. Steele and from Delhi for Roxbury, by dispossessing of making arrests. As the last part of the anti-rent district, dispossessed men are frequently arrested exceedingly, had some success in the expedition.

The party however has just arrived. 'Indians,' whom they have taken armed.

The particulars of the skirmish, interpreted on the part of the officers present fully. After they had been taken on a bench warrant, the movements in the neighborhood preparations for an attempt to rescue strictly guarded during the night.

In the morning, after some resistance about 130 Indians, well armed, with a few regulars, were engaged, and about 40 of the mounted men. During the skirmish, there was some one of whose shots narrowly missed a grappled an Indian, and disarmed were found loaded with balls. Of in with another, who was armed with a rifle, and was taken prisoner, stripping off his sheepskin mask, for a considerable and collected party, and the prisoner apprehended on the bury, and four others taken at Bloomingburg, and are now lodged in jail. The sheriff's House detaching men to guard the ring the night. At the same time, guns are firing on the mountain of forming us of what we may expect, master in sufficient number to pursue.

From the Boston Mail.

## The dreadful homicide.—Three

A slip from the Plymouth Memorial relative to the killing of three in this State, by Seth Perry, who the evening of St. Patrick's day.

About a dozen of the laborers on repaired to Perry's house, drank from Perry at last refused them more from the premises. A man by the name of Perry was being urged to the doorway to aid in removing the Perry stepped to a place over the door, down three guns. Bates and one James Stapleton, were engaged in the door. Perry aimed, fired, and the heart and he died instantly. The succeeded by Perry; the bullet, leton, brother James, was wounded to his side; he ran about two rods, shot was fired; the bullet struck an in his face, demolished his jaw the cheek. He subsequently died of excitement was occasioned in Haver by midnight a warrant had been issued, and Perry was arrested, which was filled to overflowing. He was in his commitment for the murder is now in Plymouth jail to await trial.

## Anti-Rent in Delaware

The Delhi (N. Y.) Gazette of the following remarks in connexion with:

"Those among us who have here feel that every effort must be made to defeat. Scarcely a man has several days, and we are obliged to defend every night. Even during the weapon of defence is in demand; pickpockets; the water is kept by the selves, as their husbands have all to church, academy, and court house are to accommodate citizen soldiers and formed called the 'pick-pocket' company. Our clergyman who was upon the basement of the church, shouldering pany with many others. An express the Governor for men and arms to maintain the laws. Two pieces of front of the public square, one pointed down the main street, both heavily want of caution, or grapes, and suspended for several days, and both war and personal safety."

MEXICAN CONSULATE AT NEW Orleans Picayune, of the 12 Mexican Consul in that city, has close the Consulate there, and that before the close of the month. If this is true, the Consul at New Orleans received instructions from home; as by Gen. Almonte to the Mexican Consulate, informing them that their functions date 13th inst.

The General Assembly of the (School) will meet in Cincinnati on the 1st of April.

A DREAFUL FLOOD.—A letter in account of the overflow of rivers in force which the European inundation died during the last few years, and the cause. On the shores of the Yellow took the character of a second deluge with populations respectively larger and class kingdoms of Europe, were merged. The retreat of the waters, and a fearful calamity. On the river Yangtze, floating casks, which, when







## Poetry.

## Music in the Heart.

BY O. W. BETHUNE.

A simple race, they waste their toil  
For the vain tribute of a smile.—Scott.  
‘Tis not to win  
The world’s vain smile, that thus I frequent pour  
My artless song—’tis that the cup runs o’er—  
I cannot keep within  
The gushing thoughts, that struggle to have way,  
Flowing in unimpeded lay.

The rock, struck by the rod,  
Shed streams of gladness on the desert plain,  
So from my ruder heart flows forth the strain,  
Touched by thy grace, O God!  
The saddest day has lost its gloom for me,  
If I may sing at even tide to Thee.

Thou, who the bird hast taught  
Its tune, the brook to gurgle, and the breeze  
To make sweet music with the forest trees,  
Within my soul hast wrought  
The charm divine, to cheer me on my way  
To that bright world where angels sing for aye.

Mine is no lofty lyre,  
Nor lute voluptuous—nor the poet’s meed  
Of laureled crown—a simple pastor’s reed  
Responds my meek desire  
To breathe, obscure from men, into thine ear,  
My God, the strain which they may scorn to hear.

Yet, if its numbers might  
Win back unto thy fold some wandering sheep,  
Or bid some pilgrim and forget to weep,  
I shall have rich delight,  
Nor need to envy then the proud name  
That stands emblazoned on the roll of fame.

## The Song of Seventy.

I am not old—I can not be old,  
Though threescore years and ten  
Have wasted away, like a tale that is told,  
The lives of other men:

I am not old: though friends and foes  
Alike have gone to their graves,  
And left me alone to my joys or my woes,  
As a rock in the midst of the waves:

I am not old—I can not be old,  
Though tottering, wrinkled and grey;  
Though my eyes are dim, and my marrow cold,  
Call me not old to-day.

For early memories round me throng,  
Old times, and manners, and men;  
As I look behind on my journey so long  
Of threescore miles and ten:

I look behind, and am once more young,  
Buoyant, and brave, and bold;  
And my heart can sing, as of yore it sung,  
Before they called me old.

I do not see her—the old wife there—  
Shrivelled, and haggard, and grey;  
But I look on her blooming, and soft, and fair,  
As she was on her wedding day.

I do not see you daughters and sons,  
In the likeness of women and men;  
But I kiss you now as I kissed you once,  
My fond little children then.

And as my own grandson rides on my knee,  
Or plays with his hoop or kite,  
I can well recollect I was merry as he—  
The bright-eyed little wight!

‘Tis not long since,—it can not be long,—  
My years so soon were spent,  
Since I was a boy, both straight and strong,  
Yet now am I feeble and bent.

A dream, a dream—it is all a dream!  
A strange, sad dream, good omen;  
For old as I am, and old as I seem,  
My heart is full of youth.

Eye hath not seen, tongue hath not told,  
And our hath not heard it sung,  
How buoyant and bold, though seem to grow old,  
Is the heart, for ever young!

For ever young—though life’s old age  
Hath every nerve unstrung;  
The heart, the heart is a heritage  
That keeps the old man young.

## Miscellaneous.

For the Christian Secretary.

## A Convert from the Tempest.

—The Saviour cry’d,  
Behold my wounded foot!  
The clef of my deep pierced side  
Shall hide thee from the storm.”—Hawes.

A very sweet and precious portion of inspiration, are the exquisitely beautiful similes applied to Him who is the Lord our Redeemer. The gorgeous imagery of oriental poetry, the familiar simplicity of household words and blessings, the sublime and incomprehensible, magnificent and awe-inspiring, and the expressive language which a child uses in lovely simplicity to denote its every day wants and enjoyments; sweetly are they all culled to compose in varied beauty, this collection of wonderfully significant emblems.

The condescension thus displayed is transcendent, and what a moment for the penitent when the glorious Comforter takes of these types of Christ and shows them in all their blessedness to the longing spirit! Their adaptation to the peculiar wants, temptations, desires, fears, dangers and hopes of a mind whose eyes the Spirit of illumination hath opened, is utterly inexpressible, and only to be explained by the consciousness that they were indited by One who knew what was in man, who comprehends the nature of that wonderful fabric the human soul, in all its yet unfathomable mystery of being; and who having seen the end from the beginning, not only has full cognizance of its present state, but with the eye of Omniscience gazes down through the illimitable vista of coming ages, of its glowing existence.

Fellow mortals, who with the gross fetters of this fleshly bondage closely drawn over thine ethereal essence, darkening its clear range of vision, confining the pinions that sometimes in their aching to soar, will fret and chafe wearily against the earthly ligatures; thou knowest but little, O how little! of that strange flutter within thee, its incomprehensible being baffles thy curious study, and sometimes its unwonted yearnings and unconquerable aspirations as it disdains its narrow prison, fill thee with trembling and awe. Yet little as you understand, is not that little enough to manifest to you the exceeding beauty of those sweet words which whisper thee of a Convert for that priceless guest of thine, when it shall indeed have thrown off its earthly drapery? Alas! it may be, you have never yet perceived its expo-

sure to any tempest, and therefore feel no need of such a secure retreat to save it from the raging fury of devouring elements. It may be that in your false song of peace to that poor deceived, blinded prisoner of darkness, you have only warbled of untrifled skies, and clear sunlight, and the security of entire safety, not needing protection. Or if the voice of its preacher engaged with it, for the period of its earthly sojourn, will sometimes startle it from these dreams of peace by notes of alarm not to be mistaken, forbidding darkness and tempest: those warning whisperings of unwelcome prophecy, have been dispelled and drowned by the din of confusing sounds, or soothed to silence by promises that when that poor captive is nearer the period of its release, nearer the time when the thick clayey garment must be torn aside, and its concealed guest be exposed, shivering and terrified, unguarded and unarmed, to the peltings of a tempest, the very thought of which thou canst not endure; then thou wilt begin to seek a shelter. It will be time sufficient when the storm approaches, when the thick ominous clouds begin to roll in dusky volumes up that serene vault which you fancy is now stretched over you; when the danger approaches, then the covert shall be sought. There are no very startling immediate indications, you hear no threatening sounds in the air, and those around, similarly exposed, raise no alarming voice and seek no covert.

Ah, then, no wonder, if this is the insane language of thine heart; that when in reading the surpassing pages of Isaiah’s celestial imagery, this exquisite figure “a covert from the tempest,” falls under your careless eye, it should awaken no admiration, no outburst of joyful thanksgiving.—What is it to the poor wandering maniac, whose errant reason hath roved from her tottering throne: what is it to him as he rambles in midnight darkness, that a howling tempest is out over his head, that the raging winds are loose in wild combat with every thing they can assail, that pouring torrents are deluging the earth, and angry gleams of flashing light are striking and darting in awful sublimity athwart his uncertain pathway?—The sweet glimmer from the lighted habitation, telling of a happy fireside and security, warmth and shelter, hath no attractions. Urge him to enter, and point to the heavens rent in fearful grandeur above, or to his own drenched, weary and exhausted frame, and he will stand gibbering before you in all the unconsciousness of insanity, in all the fancied safety and prosperity of his chimerical imaginings. Such, O fellow sinner, art thou! It is not in the distant future that this tempest is to rush down upon thee,—already art thou in its fury. At this moment the tremendous wrath of Him who is a consuming fire, is declared against thee; even now the storm of His fierce indignation, the lightnings of His inconceivable displeasure, are out upon thee, and the deep thunder of his outraged law is rolling in awful reverberations over thy head. And when in this state of unutterable exposure, you hear of a secure, an impenetrable Covert, unconcernedly, and see no beauty in it, whereby it should be desired, what shall we call such madness? Is not all other delirium reason and sanity in comparison?

Dear disciples of Jesus, ye who have taken shelter under the broad wing of His everlasting mercy and illimitable love, ye have found the true Covert, and that precious sentence we are considering may well be sweeter than the honey comb to your ravished taste. When the eyes of your benighted understanding being opened, you discovered in consternation and amazement, the fearful tempest sweeping with a fury of overwhelming might, and a pall of eternal darkness over your guilty spirit; when as you turned this way and that, it was but to see more and more clearly your utter helplessness, your entire destitution of any refuge; O can you forget those whisperings of an all-sufficient covert from that direful tempest? That gentle voice, though still and small, was yet heard in all the roar of the tempest, and was able to quell and hush to silence the deafening thunder of Sinai. How then ought that Covert from which you derive all your hope of continued shelter, how ought that retreat to look to you?

While we rejoice in its precious protection, we may yet well tremble with solemn awe, in contemplating that from which it is our refuge, in reflecting upon how fearfully we every day provoke that tempest, which we hope we have escaped, to burst upon us.

O how dreadful a thing to mistake our Covert, to say peace and safety, thinking we have entered the only true shelter, when we have only like the bird in the east, when pursued by its enemies, hidden our deceived heads in the sand, and so blinded our eyes, and stopped our ears to those grim thunders, and appalling torrents that have not ceased to roar!

Dear soul, hast thou just begun to hear the mutterings of this tempest? are thine eyes just opening to the terrors of that frowning sky? O then tarry not in all the plain, look not behind thee, lest thou be consumed; flee, flee for thy life, for thine eternal life, to that impenetrable Covert set before thee in the gospel. Enter in and cling there, and not Hell itself, though it rouse all its infernal armies, and league in dread agreement all its earthly allies, (and they are neither few nor small;) shall be able to harm one hair of thine head. All the vengeful mutterings of Sinai shall hush, all the tempest of God’s wrath be still. Dear believing reader, join me in the fervent prayer that this Covert may be yours and mine forever more; that it may continually grow dearer and dearer to us, that the longer we are in its blessed enclosure we may see more and more of its unutterable beauty, of its surpassing preciousness, as we comprehend increasingly our utter unworthiness, and how just it would have been to have left us in all the unmitigated horrors of the tempest.

“So may we sing, in Jesus safe,  
While storms of vengeance round us fall.”  
S. E. L.

For the Christian Secretary.

## Where is the power of Licensing Lodged?

This question is thought to be tantamount to asking if the power of ordination is lodged in the ministry or in the church. I am much inclined to think that not only the power of ordination is lodged in the ministry, but also the licensing of ministers to preach the gospel, more properly phrased, recognition of the gifts and qualifica-

tions of a minister of the gospel. I cannot account for the sentiment becoming so general in the Baptist denomination, that these are prerogatives of the church, unless it be attributable to jealousy of ministerial power; nor why intelligent ministers should remain silent on a subject of such great moment, unless it be from feelings of unjustifiable modesty, and false delicacy. It will not be denied that it is the ministration of the word and truth that becomes the power of God unto salvation to them that believe; or that heresies believed, become damnable. It follows of course, that the salvation or damnation of souls hinges on the preaching of truth or error. We cannot well conceive of an act involving greater responsibilities or more tremendous consequences, than to send a man forth into the world to negotiate the high concerns between God and sinners. But who are best qualified to judge of ministerial qualifications, the church, who is to be instructed, or experienced ministers who instruct? The children of this world are often wiser in managing their secular interests, than the children of light are their spiritual concerns. When a schoolmaster is to be examined, they do not appoint the children who are to be taught, to perform this work, but those who are thought as well or better taught in the several branches, than the master himself. It is doubtless owing to the practise of our denomination, as contrary to reason as it is to Scripture, that ministers in New England have become as plenty and as cheap as wooden clocks. Many valuable brethren have by such a course been rendered comparatively useless, and gone halting between two opinions through life: they were once active and prominent men or deacons in the church, but fancied, in an hour of self-complacency, it was their duty to become preachers; the church fearing they might oppose the Lord’s will, thought little on their qualifications, and sanctioned the fancy, while more than half the churches in their own denomination would not invite them to preach occasionally in their pulpits. Finding themselves neglected, and their services not called for, they have fallen into discouragement, lost both their confidence in their qualifications as ministers, and their enterprise for secular employments.

But reasonings and consequences aside, where do we find scripture that authorizes the church either to license or to ordain? Certainly they cannot be silent on the investiture of an office of such responsibility, and they are not. In the first Epistle of Timothy, 3d chapter, Paul points out largely the qualifications of a bishop—why did he not leave that to the church, if it appropriately belonged to them? In the fourth chapter he speaks of the laying on of the hands of the presbytery; but nowhere of the laying on of the hands of laymen. But if the power of ordination lies in the power of the church, they have as good a right to do it personally, as by proxy. In the fifth chapter, 22d verse, it reads thus:—“Lay hands suddenly on no man.” In the second Epistle, 6th verse, it reads, “Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.” Why did not the apostle charge the church to lay hands suddenly on no man? 2 Tim. chapter 4th, it reads thus: “I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” In the first place, why was not this solemn charge before God, and the Lord Jesus Christ given by the church, instead of an experienced minister, if the power of licensing and ordaining is vested in the church? 2. It is well worthy of notice, also, that it was when the hearers would not endure sound doctrine, and were turning their ears from truth to fables, that they are said to heap to themselves teachers, after their own lusts. Once more; if Titus obeyed Paul’s injunction, then he (Titus) had the church, ordained elders in every city as he (Paul) had appointed him, and not the churches. See Titus 1: 5; and in the verses immediately following this injunction he proceeds to point out in detail the qualifications of a bishop and steward of God, for the obvious reason that he might judge who were and who were not qualified for such ordination.

I anticipate an objection to the power of recognition and ordination being lodged in the ministry exclusively, and will endeavor to obviate it. It may be said that as it is the sole prerogative of God to call men to the work of the ministry, then the ministers of the gospel may prevent one whom God has called to the work. It would be a sufficient answer to say that the same objection lies against this power lying in the hands of the church. But there is a redeeming circumstance in such cases. If a man is called of God to the work, and neither the church nor ministers will recognize such a call, then he has an undoubted right to go forth independent of such recognition from either, and he may rest assured that when he calls a man to preach, he will call hearers, and will of course succeed in his work, as far at least as his duty is concerned. N. B.

For the Christian Secretary.

## Notes of a Voyage to Europe.

## NUMBER IX.

Mr. Editor. The press of duties incident to a large parochial charge, renders it next to impossible to give all that attention to the preparation of these articles which they should receive—besides making it difficult to finish them with the regularity we promised. Lest we should weary your readers with what may not much interest them, and abstract too largely from the time allotted to paramount and more appropriate engagements, we propose, with one or two more communications, to bring this series to a close. In this we design to advert somewhat to the religious condition of Scotland.

The Scotch, as a people, for many generations back, have been known to cherish a decided preference for the Presbyterian system of church polity. This order of religion was established among them by an act of parliament in 1696, and was afterwards secured in the treaty of Union. This system is founded on a parity of ecclesiastical

authority among all its presbyters, excluding all pre-eminence of order, its ministers being held equal in rank and power. It is exceedingly simple in its forms, admitting of no pomp or ceremony, nor of any of those aids to devotion which are supposed to be derived from painting or music.

There are, in the established church of Scotland, somewhere about a thousand parishes, and nearly the same number of clergymen, who discharge the duties of the pastoral office in their several parishes. They are assisted by elders, who are selected from the congregation—these, with the minister, compose a kirk session, which is the lowest ecclesiastical judicature in Scotland.—Again, the ministers of several contiguous parishes constitute what is called a presbytery, and this takes cognizance of the conduct of the clergy, and of all ecclesiastical matters within its bounds.—Synods form the next gradation in the scale of church courts. They are made up of several presbyteries, and of a ruling elder from every church session within their bounds. These Synods are courts of appeal, and review the procedure of the presbyteries. The General Assembly is the highest court, and is made up of representatives from presbyteries, universities, and royal boroughs. Besides the established church there are numerous dissenters, namely, the Episcopalians, the Seceders, the Baptists, the Independents and Methodists. The Episcopalians are not very numerous, but, as a body, they are in high repute for piety and intelligence.

The United Secession, as they are now termed, constitute a large and respectable body of Christians in Scotland. About the year 1732, a number of ministers and elders with many other private members of the church, sent up their petitions to the General Assembly, specifying, in a variety of instances, what they conceived to be great defections from their established constitution, and craving a redress of these grievances. Among these complaints was one against the settlement of a minister in a parish, contrary to the expressed wish of the parishioners. The assembly refused to hear these petitions, which course was a cause of grief to many godly people in the church, both ministers and laymen, and compelled them to secede. The ministers who protested and seceded at that time were Ralph Erskine, of Dunfermline, Thomas Mair, of Orwell, John McLaren, of Edinburgh, John Currie, of Kinglassie, John Wardlaw, of Dunfermline, and Thomas Nairn, of Abbotshall. Some two years after, the number of the seceders having considerably increased, they erected themselves into an ecclesiastical court, which was termed the Associated Presbytery. They also published, at the time of their organization, what they called an Act, Declaration, and Testimony, to the doctrine, worship, government and discipline of the church of Scotland, and against several instances of defection from these, both in former and in present times. This body was afterwards divided, by a very unprofitable dispute, into what were known as the Burgher and anti-Burgher Synods. After many attempts at a union, the much-to-be-desired object was accomplished in 1820, and they are known as the United Secession Church.

The Baptists in Scotland next claim a passing notice. They have not flourished, as might have been expected. Various causes have operated to hinder their progress. Their views of doctrine, church government and ordinances, have not been, we have good reason to believe, so unwelcome to the Scotch people as their continual contention about the difference between *tweedle dum* and *tweedle dee*. Their plurality of pastors, many of whom were not fit for the office at all; their mutual exhortation plan, taking the place of an able and efficient ministry; the doctrine of the largest liberty to the largest number, so perverted as uniformly to keep their number small; promiscuous communion and membership—which has always served to sink their distinctive character—these have proved, as they were fitted, the greatest obstacles in the way of growth and increase to the Baptist cause in many parts of Scotland. In view of these, we are not surprised that our dearly cherished principles of church order and ordinances have not more advanced, in the land of our birth, and home of our childhood. We only wonder that they sustained an existence at all while they have had to contend with influences so uncongenial. They certainly could not have survived, but that their germ was divine.—But we rejoice that a brighter day has dawned, wiser counsels are beginning to prevail, and more rational views are entertained of the privileges of the laity, and of the appropriate work and responsibility of the Pastor. We opine, that if the present Home Mission spirit that has been awakened recently, can be fostered by a pious and self-denying liberality, not many years will elapse, before Scotland will be famed the world over for a firm adherence to primitive order; in the government and ordinances of the church, as she is now for her steadfastness in the doctrine of the New Testament and the Reformation.

The Independents, or, as they would be called in this country, Congregationalists, are a respectable body in Scotland. Not numerous, and not increasing much at present, but pious and intelligent. They seem largely imbued with the missionary spirit. Dr. Philip, that Prince of Missionaries, now at the Cape of Good Hope, was formerly a resident of Aberdeen, and the pastor of an Independent Church there. His fervent zeal in the cause of missions unquestionably contributed in some good degree to the awakening in that body the interest now felt by them for the salvation of the heathen. We are sorry to hear that they are becoming somewhat divided in religious sentiment. This difference was first developed in the variety of views entertained among their clergy concerning the Atonement, some of them holding it to be definite, others maintaining it to be universal. More recently, some of the younger of their theologians have embraced erroneous views in regard to the ability of men to repent and believe the gospel, unaided by a special and divine influence. From this last heresy we should fear the worst consequences to their future harmony as a denomination. But whatever of moral disaster may transpire to them in connection with these differences of religious belief, beyond all question the Independents, as a body, have been a great blessing to Scotland. Our prayer shall be in their behalf, that their “Watchmen may see eye to eye,” confident that there can be no lasting division of sentiment in a religious body if its ministers are united among themselves.

The Methodists, as a denomination, are but little known in Scotland; they are confined to a few congregations, and these exceedingly small. Wesley was never successful in his visits there, nor was he well treated. The Assembly’s Catechism, with the doctrines taught therein, have taken too deep a hold upon the public mind in Scotland for Mr. Wesley’s views ever to become acceptable. Among all religious denominations there, with the exception of the last mentioned, Calvinistic doctrines are held and taught, and special pains are taken by parents to train their children in a knowledge of these cardinal truths.—The old Scotch version of the Psalms is still sung at public worship in all the churches of the Establishment and Seceders, in which all the congregation join. For ourselves, although we are most used to a choir, and the full tones of the organ in the worship of the sanctuary, yet while we listened to their congregational singing, we could but often wish that this practice could obtain strength in this country—it certainly best comports with the idea of public worship.

On the whole, we should say of the Scotch, that, as a people, they are religious; not, indeed, that they are all savingly so—but taught in the doctrine of the gospel, appreciating generally its precepts, devoutly attentive to its services, and more or less influenced by its motives. And yet too many rest here, and go no farther. This is to be lamented. No amount of speculative wisdom or outward respect for the ordinances of religion can make up for the want of a “new heart.”—Several revivals of religion have been enjoyed in Scotland, of which we will furnish some account in our next.

J. L. H.

## The Letters of Fuller and Wayland

WILL BE PUBLISHED IN A FEW DAYS.

LETTERS ON AMERICAN SLAVERY, BY REV. FRANCIS WAYLAND, D. D., President of Brown University, and REV. RICHARD FULLER, of Beaufort, S. C.

These letters, which have been so heartily greeted, and highly commended by the whole religious and secular press, the authors have consented to revise, and prepare for publication in this more permanent form.

They will be put up in a cheap pamphlet and sold to agents, Ministers of the Gospel, and booksellers at a liberal discount. Orders for them from any part of the country will be promptly executed. LEWIS COLBY, Publisher.

At a Court of Probate holden at Suffield, within and for the district of Suffield, on the 3d day of Feb. A. D. 1845. Present, HARVEY BISSILL, Esq. Judge.

Julius C. Sheldon, Esq., Executor on the estate of Harriet Spencer, late of Suffield, within said district, deceased, having represented said estate solvent, and given notice to all concerned to appear before this Court the present day at two o’clock, P. M., to be heard relative to the appointment of commissioners, and no one appearing.—This Court doth appoint David Hale and Gamaliel Fowler, commissioners, to examine and adjust the claims of the creditors of said estate; and also doth decree that six months be allowed them to exhibit their claims to said Commissioners, after they shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting a copy thereof on a public signpost in said town of Suffield, nearest the place where the deceased last dwelt. Certified from Record.

3w50 HARVEY BISSILL, Judge.

**Memorandum of Rev. A. Nettleton, D. D.**  
THE 2d edition of this valuable work is now ready for delivery by the publishers, it having been revised and enriched with additional matter, and stereotyped.

ROBINS &amp; SMITH.

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Elery Hills.

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Office Northside State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. Insures Public Buildings, Churches, Dwelling Houses, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:  
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S. H. Huntington, Henry Keeney,  
H. Huntington, James Goodwin, Jr.,  
Albert Day, John P. Brace.

Junius Morgan.

ELIPHALET TERRY, President.

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To the Rev. Francis Wayland

LETTER VI.

My dear Brother,—So far

ed at your plainness of speech,

that smiling of the righteous w

and receive it as a proof of the

you have always honored mo.

turn, will suffer my boldness,

whether truth ever requires or i

aggravation, and whether th

which I am combating be not

generation that must be abandon

fect you do abandon? I am n

distinction of charity which y

third letter, and I know that c

multitude of sins. But no ch

distinction by which a man m

in the commission of a sin of ap

and be free from its guilt; no

on self-love—can even invent

which one may inflict on other

as can be conceived, and do it

all which I understand you se

pose. I will not, however, d

If you still adhere to your asse

in itself, and always, and eve

is, a sin of appalling magnit

nothing left for us, but to pray

love each other, and recoll

dence and forbearance which

now ‘know but in part.’ I w

ten, with my health, as well a

readers, admonishing me to st

ject is too important; and, m

is soon to meet in your c

cision will depend the co-op

and Southern Baptists in any

Of course Southern ministers

sionaries to the colored popul

monstrous proposition be susta